THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Love is not getting, but giving; it is goodness and honor, and peace and pure living—yes, love is that, and it is the best thing in the world, and the thing that lives longest."—VAN DYKE.

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THE GOSPEL PREACHED TO THE POOR.

A FEW evenings ago, at a street meeting, one of our elders incidentally remarked that "you don't see any poor among the Latter-day Saints," meaning, of course, poor such as we see on every hand in the large cities of this country. A listener called out lustily, "But you don't preach to the poor, do you?" He thought, no doubt, to insinuate that in one particular, at least, the Latter-day Saints' method of missionary work does not parallel that of the former day saints. "The poor have the gospel preached unto them," was one expression that the Savior used in answering the question of the inquiring woman, the record of which is to be found in Matthew 11: 5.

It is a well established fact that the Latter-day Saints seem to follow conscientiously the pattern set by the Lord Jesus in all that they do in His name, and this statement of the elder that "there are no poor among us," evidently gave the man a ray of hope that after all he might be justified in refusing to render obedience to the gospel call. But, he was grievously mistaken, for while the statement, "we have no poor among us," is relatively true, the fact remains that with very, very few exceptions, the whole membership of the Church has been drawn from the ranks of the poor—poor in the things of this world, but rich in the treasures of the soul. Let us see what the status of the poor was with the Savior and His apostles in former times, and then we shall see whether in this important particular the Latter-day Saints have deviated from the way He pointed out.

John the Baptist, the forerunner of Christ, ordained from his infancy to this special mission, was evidently poor. In the gospel of Saint Matthew he is thus described: "And John was clothed with camel's hair, and with a girdle of skin about his loins; and he did eat locusts and wild honey." (Mark 1: 6.) The Savior Himself was apparently without this world's riches, for He said of Aimself on one occasion: "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head." (Luke 9: 58.)

In the selection of His officers who were to be at the head of His Church, Christ showed His inclination towards those who had but little of this world's riches. He chose His chief Apostles from those of the lower and humbler walks of life. "And Jesus walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets and followed him. And going on from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee, their father, mending their nets; and he called them. And they immediately left the ship and their father and followed him." Mark that they did not first enter a seminary of learning thence to be called after the manner of men, taking unto themselves this honor. (See Heb. 5: 4.) But, they "straightway left their nets and followed Him." This bears out the testimony of Paul wherein he says: "The weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called, * * * And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are." (I. Cor. 1: 25-28.)

It is recorded of the Lord and His disciples that they went out upon the highways and preached so that all, the poor as well as the rich, might hear the words of salvation. For in those days, as in our day, it is evident that there were churches, synagogues, where the poor could scarcely come and hear the word of God, because they must needs pay a price to enter. He set the example and then bade His disciples, saying: "Freely ye have received, freely give." He constantly held out the hope of the kingdom to the poor, as witness the special care He exercised over them and the great promises He was wont to make them. In the sublime sermon on the Mount He admonished all men not to make accumulation of wealth the paramount issue of this life, but impressed them that there were other and more precious things to gain than worldly riches. In this sermon He uses these words: "Lay not up for yourselves treasures on earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth

corrupt, and thieves do not break through and steal; for where your treasure is, there will your heart be also." These words lead the Savior up to a wider application of the principle of subordinating the things of the earth to the greater and more glorious achievement of heavenly riches, and He goes on to say: "Take no thought for your life, what ye shall eat or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life (that is, eternal, everlasting life in the celestial kingdom in the presence of God and the Son) more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? * * * Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you that even Solomon in all his glory was not arrayed like one of these." (Matt 6.)

Christ did not frown upon manual labor, for it is related of Him that He labored with His hands, but His lesson to those who would hearken unto Him, was that man's first duty on earth was to fit and prepare himself for an exceeding greater and more glorious existence in the life to come. He gives a promise in connection with the sermon above quoted, that is a test to all who truly believe in Him and love His word. He says, regarding the things of the earth, the meat and the raiment: "your heavenly Father knoweth that ye have need of these things. But seek ye first the kingdom of God, and his righteousness and all these things shall be added unto you." How important and how true this counsel is, can only be determined by God's children who have proven Him herein. That the Latter-day Saints have a living faith in these words of the blessed Redeemer, we shall show later on.

From Holy Writ we must conclude that the gospel is primarily designed for the poor. While there is nothing opposed to the idea that the rich may inherit the kingdom and become heirs of eternal life, yet it is plainly pointed out that where one's treasure is there is one's heart also, and the possession of earthly riches is a serious bar to the kingdom. On one occasion, recorded in Matthew 19: 16-22, a young man of wealth approached the Savior, to whom he had been drawn through seeing and hearing of the wonders that Jesus wrought by a power greater than man's, and he asked, "Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? *there* is none good but one, *that is*, God: but if thou wilt enter into life, keep the commandments. He saith unto him, Which?" Thereupon Jesus enumerated for him various of the Lord's commandments, to which the young man answered triumphantly, "All these things have I kept from my youth up: what lack I yet? Jesus said unto him, if thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he went

away sorrowful: for he had great possessions." Seeing the effect upon this young man, who evidently was a good man at heart, and desired the things of the eternal kingdom, the Savior took occasion to impress upon His hearers this great fact: "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." When the disciples heard these words they were greatly amazed; they evidently held ideas regarding the desirability of great wealth much the same as such things are regarded in these days and they began to wonder what should be their reward who had given up all things. So they asked Him regarding their prospects and received this reassuring answer: "Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life." (Matt. 19: 28, 29.)

It was not an invariable rule that the rich in former days rejected the gospel; there were a few who were not so wrapped up in their possessions but they could make the sacrifice required. Matthew, who, when Jesus called him, sat at the receipt of custom, was an important officer, and was no doubt a man of some means, but he hesitated not to obey the Master's call. In the Acts of the Apostles, tenth chapter, we have an account of one Cornelius, "a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway." He was of those isolated ones who were not wedded to the things of earth. A few instances like these are given place in sacred history, but this solemn warning was given to all men of the Savior, "No man can serve two masters: for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon." "Many are called, but few are chosen," for their hearts are set upon the wealth of the world.

The Apostle Paul had respect to the poor during his active ministry. He says: "And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied; and in all things I have kept myself from being burdensome unto you, and so will I keep myself." (II. Cor. 11: 9.) "Behold the third time I am ready to come to you; and I will not be burdensome to you: for I seek not your's, but you." (II. Cor. 12:14.) This apostle was wont to work with his hands to provide for his personal wants. (See Acts 18: 3.) The Scriptures are replete with instances showing that the poor were at all times the special objects of God's providence.

If such circumstances and conditions marked the preaching of the gospel and the establishment of the Church of God in former

times, is it not likely that wherever the same things are taught and the same organization exists, like conditions will follow? If it can be truly shown that the Church of Jesus Christ of Latter-day Saints is accompanied by these signs, and accords in other respects with the pattern laid down anciently, the evidence of the genuineness of its claims to divine appointment is strongly substantiated. Let us follow the history of the latter-day work briefly and then compare notes.

Joseph Smith, who was appointed a forerunner of the Savior in the last dispensation, the fulness of times, and ordained by John the Baptist himself, who formerly held this commission, was a man of no worldly wealth. A short time before Joseph was born his parents suffered the loss of all their property through the dishonesty of a business partner. He therefore was born poor and was destined to remain so, comparatively, through his short but active career. His biographers write that he was compelled to earn his bread by the sweat of his brow, and never did accumulate enough of this world's goods to draw his heart away from the treasures that he had laid up in heaven. Those whom he gathered around him in the re-establishment of the Church of Christ, were likewise poor people. In the settlement of the saints that was effected in Kirtland, Ohio, there were none rich among them, but they were free to "seek the kingdom of God and his righteousness." A few individual instances will serve to illustrate how the gospel was preached and the class of people it gathered in. In April, 1836, Elder Parley P. Pratt, who had a short time previously been ordained an apostle and on whom, in connection with his brethren, devolved the duty of opening the gospel door to the nations of the earth, lay upon his bed thinking of the work before him. Most of his brother apostles had either gone into the missionary field or were preparing to go; but he was involved in debt. He had purchased a plot of ground and built a house thereon, but had not been able to liquidate his obligations. As he lay considering these things, Heber C. Kimball came in with others of the brethren. Elder Kimball was filled with the spirit of prophecy and he blessed Elder Pratt saying, among other things, that he was not to "take thought" concerning his debts, for the Lord would supply him abundantly. In this state of unsettled finances Elder Pratt obeyed the will of God and was soon on his mission in Canada preaching the gospel of repentance. Elder Heber C. Kimball and his brethren, who opened the British mission, were in direst poverty when they began that memorable work. "At New York, on their way from Far West, they were compelled to wait till they could obtain sufficient means to pay their passage over the waters, though the ship lay at anchor ready to depart." However, the way was opened up and they landed in the city of Liverpool "homeless in a land of homes." Such were the disciples of Christ in the opening of the last dispensation, men of irreproach-

able character, but not possessing any wealth, nor being accounted great in the eyes of men. Like their prototypes of old, "they straightway left their nets and followed him."

When the elders above referred to entered upon their ministry in England, they went out on the public highways, and wheresoever opportunity gave, and called all men to repentance, saying: "The kingdom of God is at hand: repent ye, and believe the gospel." The history of that mission shows that the great majority of those who hearkened to the call were of the poor, those whose minds were not engrossed with worldly affairs to the exclusion of the worship of God. History was repeated in all the missions wherever the gospel was introduced. Indeed, so evident is the fact even to this time that opponents of the work of God seek sometimes to cast opprobrium upon the Church by saying that its recruits are got from the poor and uneducated classes of the old world. The charge that they are poor, the saints do not attempt to palliate nor deny. It is a fact that, although the spirit of gathering to Zion takes hold of those who receive a testimony of the gospel and render obedience to its mandates, there are few indeed who have the means to immediately gratify that ambition. They must be patient until the way is provided either through their own efforts or through the assistance of friends or relatives. Here again is an evidence of similarity between the saints of former days and those of latter days. It is this class of people that has always been attracted by the simplicity of the gospel of Christ.

The Savior taught in His day, as we have already mentioned, that "the life is more than meat, and the body than raiment." And further, "your heavenly Father knoweth that ye have need of these things, but seek ye first the kingdom of God and His righteousness and all these things shall be added unto you." The Latter-day Saints accept this promise of the Lord literally, and the observance of His command to "seek ye first the kingdom of God," is one of the most distinguishing features of this latter-day work. A sublime faith is exhibited in the promises of God, and the saints add enthusiastic testimonies that when they have followed His injunction to "prove me herewith," He has not been found wanting.

Numerous axioms all having special reference to the poor, are highly regarded and lived up to by the the genuine Latter-day Saint, and as a result "there are no poor (beggars) amongst us." Some of these axioms are, "The Lord loves a cheerful giver." "A liberal man deviseth liberal ways, and by his liberality shall he live." "He that giveth to the poor lendeth to the Lord." They have a living, working faith in the promise of the Savior, that "every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive an hundredfold, and shall inherit everlasting life." The evidences of this fact exist on every hand. Thousands of

Latter-day Saints have known what it is to sacrifice everything on earth for the gospel's sake, father, mother, wife and children, house and home. They have sold or given away all that they had, and followed Christ. And, as a witness that God has kept His promises, there are no poverty-stricken among them. It is true, there are the old and infirm, the lame, the halt and the decrepit, but the spirit of giving to the poor, thereby lending to the Lord, provides the means for their care. The law of tithing was observed of the saints in former days. The same law is religiously upheld by the saints of latter days. This law of tithes and offerings, was an important part of the worship of God in former times as indicated in various passages of Scripture, especially that in Malachi 4: 8-12. "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts." All these things the saints of latter-days do, and they testify that the blessings of the Lord follow them. Recently a little German woman paid a visit to her native land from her present home in the valleys of the mountains, and she bore this testimony, giving thanks and praise to the Lord: "When my husband and I joined the Church we had nothing, but were assisted by relatives to emigrate to Zion. We conscientiously kept the commandments of the Lord, especially His law of tithes and offerings, for we were in sore need of His blessings to provide the necessaries of life. We were blessed continuously until my husband has been permitted to fulfill a mission and the windows of heaven have been opened to such an extent that I am now able to visit the land of my birth. We left our house and home, our friends and those who were dear to us, and according to the Savior's promise, we have received an hundredfold, and if we continue on as we have begun and endure to the end we know we "shall inherit everlasting life." Thus we see there is a striking parallel between the saints of former days and those of latter days in the matter of seeking "first the kingdom of God and his righteousness," trusting in Him to add the things that are needful for the life and the body.

(*Continued on page 491.*)

WE are always helping or hindering someone by our life, and our teaching, our influence and our example.—MAETERLINCK.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 5, 1909.

JESUS CHRIST AND HIS PRE-EXISTENCE.

THE doctrine of pre-existence, that is, of the being, identity and individuality of the spirit of man before uniting with the body, is one of the principles constituting the creed of the Latter-day Saints. That it is scriptural and rational can be readily demonstrated, but it is not the intention in this article to dwell minutely upon the subject, as it has been treated extensively in the literature of the Church, and the texts and arguments relating to it are familiar to the members as well as the elders. Our purpose is to touch more particularly on the nature and character and mission of the greatest of all mankind, whose pre-existence is usually acknowledged by the various sects in Christendom.

Jesus of Nazareth was the pre-existent One of all the sons and daughters of God who dwell, or have or will have dwelt on this globe. He was "in the beginning with God." He was "the *first-born* of every creature." (I. Col. 1: 15.) It is written: "When he bringeth in the *first-begotten* into the world, he saith, And let all the angels of God worship him." (Heb. 1: 6.) This first birth could not refer to His advent in mortality; in that He is called "the only begotten Son of God." Thus He was the *firstborn* in the spirit and the *only begotten* in the flesh. And this implies the spirit birth of others of whom He was the Elder Brother, and makes plain and understandable many parts of ancient scripture that are otherwise mysterious.

He who became the Christ on earth was the chosen one of the great family of spirits, before the foundations of the earth were laid, to be the world's Redeemer. God foresaw that Adam would break the commandment and bring death upon himself and his posterity, and therefore selected His firstborn to perform the work of vicarious sacrifice to restore to life all who died through "the fall." This was Christ's birthright, and He accomplished that which He was called to do. So, "as in Adam all die, even so in Christ shall all be made alive." He is "the resurrection and the life." He stands next to the Father in the eternal Godhead. Among all the sons of men in the flesh He is pre-eminent, because He was sinless in His probation, as well as because He is the mightiest of the mighty, and "the firstborn among many brethren."

In the second chapter of the epistle to the Hebrews, 9-18, are to

be found sayings that show plainly the relationship of Christ to the rest of mankind, not only as to their humanity but to their divinity as the sons and daughters of Deity. It was necessary that "the Firstborn," as well as the other "offspring" of God, should be made "a partaker of flesh and blood." All had to pass through the testings of mortal existence, all had to secure the union of spirit and earthly matter, that in the resurrection, if worthy, they might attain perfection. But he "overcame all things and was without blemish and without spot, and will bring many sons unto glory who follow him and serve him, and will cause the redemption of the body to every one, small and great, the just and the unjust."

The world's Redeemer was with the Father in the formation of this earth. It was to Him that the Father spoke in the creation, as mentioned in Genesis, first chapter. John the Apostle refers to Him as "the Word" (John 1: 1-4) by whom all things were made "in the beginning"; that is, the beginning of this heaven and this earth, which form but a speck in the grand galaxy of worlds in the boundless universe. He was not only *with* God but "*was* God." He acted with and for the Eternal Father. He is therefore spoken of in the Book of Mormon as "the Eternal Father of heaven and earth." "All things are of God, even the Father, and by and through Jesus Christ His Son." They created or organized all things with the power of the Holy Spirit. These three are one God. They are separate and distinct individualities but one in mind, purpose and action and hold Supreme power over all elements and their composites, spiritual and temporal.

Some of our friends trouble themselves as to Christ's personal history previous to His incarnation. They have learned that He was Jehovah who gave the law to Moses, who manifested Himself to the ancients before His appearances to the leaders of Israel, who showed Himself to the brother of Jared and who acted as a Creator "in the beginning." So they wonder how all that is said of Him could be as revealed if He was not then "a personage of tabernacle," clothed upon with a body of the same kind as that possessed by the Father. We might dismiss this query with the reminder that the Holy Ghost—the third person in the Trinity, is "a personage of spirit" and not clothed with a body as Christ now is.

But we direct them to the fact of His pre-eminence of birth and the evident intelligence, power and experience He had with the Father before the world was. How many ages upon ages He existed, and what was the process of development through which He passed is not revealed, and it is not profitable to speculate upon the subject because that would be chiefly conjecture. But as He was the firstborn of all the vast multitude of intelligences that subsequently became the sons and daughters of the race of Adam, it is beyond doubt that He was, at the creation of this earthly sphere, a mighty, exalted and incomparable being among the many sons of God whom He was destined to "bring unto glory" and is worthy

of their adoration and obedience. He was one with the Father and clothed with creative power and supreme authority.

None of this great family are on a par with Him. While there were many noble ones among those intelligencies which the Father had organized, created or begotten—the words being of similar signification—He was the chiefest of them all, glorious and altogether lovely. He brought that pre-eminence into this world with Him when He was clothed with humanity, and no mortal that ever breathed the breath of life in this earthly atmosphere has offered so splendid an example of purity, obedience, and all the virtues of a Divine character embodied in humanity as He. Nor has any one exerted so potent and permanent an influence upon mankind. He is the pattern for all His fellows. He is the perfect ONE, fit to be exalted above them all.

When we consider His declaration, "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also the Son doeth" (John 5: 19), we can reach some understanding of His association with the Great Elohim and the knowledge and wisdom and insight into eternal realities that He had obtained, and need not wonder at the position He occupied when the morn of creation dawned and God said, "Let US make man after OUR image and OUR likeness."

The theory of reincarnation, as held by many speculative philosophers, is repudiated by this Church. The doctrine of the resurrection as taught by all the prophets of God, ancient and modern, is against it. The revelations are definite and conclusive that to "every seed is his own body" in the restoration. We are to receive the same body as that possessed by each of us in this estate. "This mortal is to put on immortality; to have one body quickened by spirit, not many bodies." We are to subdue this tabernacle under the celestial law that we may be "quickened by the celestial glory and receive the same even a fullness." As Christ received His own body again made immortal, so we are to have our own bodies, made like unto His glorious body that we may be one with Him, and regain the Father's presence and society.

So we need not puzzle ourselves over the possibilities or probabilities of the Savior's antecedents that are not revealed, but rejoice in having come to the knowledge of the Son of God to the extent made manifest by the light of the Holy Ghost. And we must follow Christ in time and eternity through all conditions and experiences, for "no man cometh unto the Father but by Him." He is the greatest of all because He is the best of all, and is the firstborn of all and bears the right of our loving homage.

"We'll sing all hail to Jesus' name
Let angels prostrate fall.
Bring forth the royal diadem
And crown Him Lord of all!"

C. W. P.

THE GOSPEL PREACHED TO THE POOR.

(Concluded from page 487.)

As the ministers of Christ in the primitive Church "labored with their hands" that they might not be a burden to those among whom they ministered, even so do the ministers of Christ in latter days. The author of "One Hundred Years of Mormonism," on page 235 of his excellent book, says this: "One of the numerous distinctive features of the Church and at the same time one of the most puzzling to an outsider, is our great missionary organization. As is well known, with us practically all the male membership of the Church hold the priesthood (the power and authority of God to preach the gospel and administer in the ordinances thereof) and are therefore preachers, supposed to hold themselves in readiness to go to the remotest corners of the earth, to proclaim the gospel when called upon by their superiors. This of itself is no small deviation from the prevailing custom among Christian sects, of a chosen clergy. But the most extraordinary thing about the 'Mormon' idea is, that the great burden of expense attached to carrying the message of peace to the world is borne by the missionaries themselves. * * * It is not difficult, therefore, to see that this is an immense drain on the private financial resources of individual members of the Church. And yet there is little indication that this is felt; for there is no more prosperous community to be found anywhere than among the 'Mormons'—these very men who devote so much time and means to preaching their faith abroad." The Lord provides where they seek first His kingdom and His righteousness. There is a missionary now laboring in England, who ten years ago filled a mission of two years duration and his wife must needs sweat at the washtub to help earn means to assist him in the work. He is now out for the second time, but not under the pinched financial condition that marked his first mission. He is this time worth several thousands of dollars—having "worked with his hands" in the meantime—and he gives the credit to God. He has demonstrated his faith by answering a second call, trusting his affairs to the Lord. The author above quoted goes on to say: "These thousands of missionaries, young and old, picked up from every settlement, almost from every family, and from every walk of life (even as 'Simon, called Peter, and Andrew his brother,' and 'James the son of Zebedee, and John his brother,' and many others in ancient days) visit the various countries of the world." And, they are not a burden to those among whom they minister, seeking rather *them* than *their's*. They are like Paul who wrote to the Corinthians, "I seek not yours, but you." (II. Cor. 12: 14.)

From the few references here given it is clear that the claims of the Church of Jesus Christ of Latter-day Saints to divine sanction are well founded in its attitude toward the poor, for verily "the poor have the gospel preached unto them." And not only this, but

there is nothing that was found in the Church in days of old that is not found in the Church as established to-day. The authority to minister in the things of God, the organization effected by the Savior for the prosecution of His purposes, the principles of life and salvation that were advocated, the manner in which the work was conducted, and the signs that followed the believers, all find a distinct parallel in this great latter-day work.—S. N. L.

LARGE MEETINGS IN SOUTHPORT.

Two very interesting meetings were held in Southport, Sunday, July 25th. The services had been well advertised by Elders D. Branson Brinton, Moroni Colvin, John Cameron, Jr., and Rushby C. Midgley, as follows: "On Sunday next, July 25th, 1909, two sermons will be preached by Mr. B. R. Birchall (of Accrington), late pastor of the Methodist Episcopal Church of Utah, at 2:30 and 6:30 p.m. Afternoon subject: 'Life Among the Mormons.' Evening subject, 'What is Mormonism?'" In response about seventy people attended the afternoon meeting, and fully twice that number the evening meeting. Mr. Birchall spoke at some length both afternoon and evening as he had been advertized to do, and strict attention was paid him. The following report of the occasion appears in the *Southport Guardian* of July 28th:

"On Sunday, in the Temperance Institute, London Street, two special services were held under the auspices of the Church of Jesus Christ of Latter-day Saints. The subject, 'Life Among the Mormons,' was discoursed upon in the afternoon meeting by Mr. B. R. Birchall, late Methodist minister from Utah, he having spent six years among the 'Mormons.' In the course of his remarks he stated that the constant misrepresentation which was so frequently indulged in undoubtedly had a tendency to cause the English people to turn their backs upon the great question of 'Mormonism,' instead of encouraging them to look further into the matter. The speaker spoke on his experience in Utah, and many enquiries were made concerning conditions in Utah. At the evening service a lucid description of 'What is "Mormonism,"' was entered into by the same speaker, and for fully one hour the large audience was kept interested in explanation of the 'Mormon' faith. At the close of the meeting it transpired that several of the congregation had had the opportunity of visiting the headquarters of the 'Mormons' in Salt Lake City, and fully endorsed the speaker's remarks. It was announced by the chairman that information would willingly be given to any who would call at their regular Sunday meetings in Forester's Hall, Wright Street, or by appointment. Literature was freely distributed at each meeting."

The brethren report that they had good singing at the meeting, and they believe that much good has come of this effort to place

the Church in a proper light before the people of that district. A Sunday School and meeting are held each Sunday in Southport and at least one cottage meeting each week.

FROM THE MISSION FIELD.

Releases and Departures.—The following missionaries have been honorably released and sailed for home to-day per s.s. *Canada*: From Great Britain—Seth Johnson, Charles T. Jones, L. Garrick. From the Netherlands—J. H. A. Govers. From Switzerland and Germany—John E. Boyer, Wallace A. Allred. With the elders were sixteen emigrants, in charge of Elder Seth Johnson, Elders Charles T. Jones and John E. Boyer being his assistants.

Arrivals.—The following missionaries for the European mission arrived July 31st, 1909, per s.s. *Laurentic*: James W. Blasdell, Holbrook, Idaho; William Leary, William W. Osborn, Jedidiah Mazel Skolfield, David W. Smith, Henry D. Moyle, Wilford Young Cannon, Melvin D. Naylor, Raymond C. Naylor, Lester Jenkins Cannon, Salt Lake City; James Warren Sirrine, Dingle, Idaho; Charles H. Baker, Richfield, Utah; Wilford W. Freckleton, Eureka, Utah; Hyrum A. Belnap, Lorenzo D. Browning, Grant C. Brown, Eeric J. Isakson, Ogden, Utah; Melvin G. Hill, Lawrence, Utah; C. Evin Wilberg, Castle Dale, Utah; Jens Lyman Nielson, Bluff, Utah; Christian Anderson, Monroe, Utah; Artimus T. Millett, Artimus B. Millett, Mesa, Arizona.

Appointments.—The missionaries who arrived for Great Britain, July 31st, have been appointed to labor in the following conferences: James W. Blasdell, James Warren Sirrine, Charles H. Baker, London; William Leary, Birmingham; William W. Osborn, Sheffield; Wilford W. Freckleton, Grimsby.

Baptisms.—Four members were added to the Church by baptism at Burnley (Liverpool conference), on July 31st, the ordinance being performed by Elder L. Garrick. One member was from the Chorley branch and three from Barnholdswick.

A baptismal service was held at "Deseret," South Tottenham, London, July 29th, 1909, when one person received the ordinance of baptism at the hands of Elder William R. Worley. A similar service was held at the same place August 3rd, 1909, and after a short address by President Don C. Rushton, another candidate was baptized by Elder Nephi J. Brown.

At Newry (Irish conference), on July 29th, 1909, two souls were added to the Church by baptism, Elders John Spackman and William D. Head officiating.

One member was added to the Bootle branch (Liverpool con-

ference), Sunday morning, August 1st, the ordinance of baptism being performed in the River Mersey by Elder J. M. Bernhisel, Jr.

Successful District Meetings.—Two very successful district meetings were held in the Park Hall, Sunderland (Newcastle conference), on Sunday, August 1st, 1909. In spite of the stormy weather both meetings were well attended by saints and strangers who had turned out to hear the "Truths of Mormonism," as advertized on the handbills. President E. H. Cornwall of the Newcastle conference and twelve of the traveling elders were present. Those called upon to speak showed in an able and spirited manner the following truths pertaining to the great latter-day work: That the same identical gospel that was taught by Christ and His apostles, and was departed from in the early centuries of Christianity, had been again restored to the earth; that for the promulgation of that gospel to the world and for the perfecting of the saints, the same Church organization of apostles, prophets, pastors, teachers and evangelists, etc., existed; that membership in this Church or kingdom of God required obedience to the gospel, the first principles of which are, faith, repentance, baptism and the laying on of hands for the reception of the Holy Ghost; and that in this true gospel of Christ or "Mormonism," as it is sometimes called in these latter days, there is room and a place for every truth in the world. During the services two beautiful solos were rendered by Sister Amy Wright of Middlesbro. All in attendance seemed pleased and interested in the services and what they heard.

Socials.—Saturday, July 31st, the saints of the St. Helens branch conducted a social in honor of Elder J. Ivo Gledhill, returning home. Upwards of sixty friends, investigators and saints gathered for the occasion. A musical treat, by the Parkite Quartet Party, with Miss Edith Annson as pianist and accompanist, added greatly to the evening's entertainment. Mr. Valentine, a baritone soloist, was excellent. Mr. Berrin was good in his spicy, humorous "Tid Bits." Also Mr. Parks not only exhibited his talent as a tenor soloist, but displayed art as a reciter. Light refreshments were served and all present took part in a social chat, expressing themselves pleased with the evening's procedure.

On Saturday evening, July 31st, with mingled feelings of happiness and regret, about seventy saints and friends of the Bury branch (Manchester conference) met in social capacity in honor of Brother and Sister Harry Holt, who soon will leave for the land of Zion. A delicious supper was served by our departing guests, and an excellent program of songs, recitations and piano solos was rendered, making the evening a most pleasant one. As a token of love and esteem, Brother and Sister Holt were presented with a carving set.

On Saturday evening, July 31st, the saints and their friends of the Nelson branch (Liverpool conference) held a very successful social in honor of Elders L. Garrick and Ralph B. Sperry, who have been honorably released to return to their homes. Each were presented with handsome presents as tokens of love and respect for their successful labors in the branch.

On Saturday, July 31st, the Relief Society of the Blackburn branch (Liverpool conference) gave a social for the purpose of gaining means to aid them in their great work of assistance to those who are in need. During the evening a very enjoyable program was rendered. A sale of work, which the members of the society had prepared for the occasion, took place, from which the sum of about £2 10s. was realized. The resignation of the treasurer had caused a vacancy, which was filled by another of their number being called to that position. Two of the sisters of the society were also called to the office of teachers. The Relief Society of the Blackburn branch is doing a good work in this locality by helping to spread the truths of the gospel of our Lord and Savior Jesus Christ.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XXI.—RENEWAL OF MISSOURI TROUBLES.

Textbook: One Hundred Years of Mormonism (Evans), pp. 311-29.

Reference: Rise and fall of Nauvoo—Roberts, pp. 97-102 and 134-162.

I. FOUR "MORMONS" KIDNAPPED.

1. By Missourians of Tully.
2. Brutally treated and released.
3. Meeting of investigation and result.

II. JOSEPH AND OTHERS AS "FUGITIVES."

1. Requisition of Governor Boggs. (a) Returned "dead."
2. The arrest.
3. Tried and acquitted.
4. Incidents in the arrest and trial.

III. JOHN C. BENNETT.

1. How he became connected with the Church.

2. Good work done.

3. The sham battle. (a) Requests made of the Prophet.

4. His true character comes to light.

5. Subsequent actions.

6. How spoken of by outsiders.

IV. Attempt upon the Life of Ex-Governor Boggs.

1. Joseph Smith charged with the crime.

2. Requisition granted.

3. The accused in hiding—reason.

4. Joseph gives himself up.

5. Trial and acquittal at Springfield. (a) Incidents of the trial. (b) The banquet at Joseph's home.

V. Another Arrest.

1. Circumstances of the arrest.

2. How treated.

3. At Pawpaw.

4. Trial and acquittal at Nauvoo.

5. The fear of the sheriffs.

6. Significance of these many acquittals.

DIED.

Bladden.—Sister Ann May Bladden, born in Bridgend, Glamorganshire, Wales, 1849, departed this life July 31st, 1909. She was baptized by Elder William M. Williams, March 3rd, 1879, confirmed the same day by Elder James R. Matthews, and was a faithful Latter-day Saint.

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